

out telling him to what part of the Bible to go is like sending a sick man to the drug store and telling him to help himself to medicine. The chances are he will not get that which is best for him. Now while all scripture is profitable, there are some parts of the Bible that are of greater value to the young people's meetings than others. A very practical question that presents itself to every one interested in Bible study in these meetings is, "What parts of the Bible shall we study?"

To answer this question it is necessary first, to inquire into the needs of the young people of our brotherhood.

First of all, they need a deeper sense of what it means to be saved. They need to know, not only with the intellect but they need to be brought into a living realization of the fact that without Christ they are *lost*, and that *they owe their redemption to a crucified Savior*. Those passages of scripture that set forth most clearly the plan of salvation and show the great price of our redemption should receive much attention. There are many who have been reared in Christian homes, have always thought that they should be followers of Christ and when they arrived at what they considered the proper age, they have coldly united with the church and are now leading fairly good moral lives but as to church work, real Christian endeavor they are cold and lifeless. They have never realized what they owe to the Lord. A careful study of the scripture just referred to would arouse them out of their stupor and set them to working for Christ. Then these same parts of the Bible are the ones that appeal most to the unsaved. They must be taught the way of salvation and there is no better place to reach them than in the young people's meetings.

Another great need of our young people is to know what the mission of the Christian in this world is. They know in a general way that Christ would have them to be followers of Him but they do not know what He would have them do. There is need of much study of the scripture that shows the Christian's mission to be that of one sent into the world to save the world.

A third great need is to know more about the Holy Spirit. The teaching of the Bible concerning this third person of the Holy Trinity has been much neglected and much misunderstood. The knowledge of many Christians concerning him is limited to his part in convicting of sin. His subsequent work is much less of a reality to the church as a whole than the Lord would wish. We need to know more of him. Let us study more about him in our young people's meetings.

Another need of our young people is to know more about the ordinances laid down for us in the Bible. "Oh!" some one will say, "We as a denomination are already accused of laying too much stress on the ordinances. People already say that we expect our baptism, Lord's Supper, and feetwashing to save us. Would it not be better to leave

these questions out of the young people's meetings?" I answer, No. The fact that we are thus accused makes it necessary to study these things. We should not be blind followers of Christ. There are many of our young people who know what the ordinances are who do not know the spiritual significance of them. They do not know the nature of the blessings the Lord intends us to receive in practicing them and as a result they observe only the letter of the ordinance and do not receive the blessing. Is it any wonder, under such circumstances, that these things are neglected? Let us study these ordinances in the Bible study of our young people's meetings and then our young people will be intelligent members of the Brethren church. They will be ready always to give an answer to every man that asketh a reason of the hope that is in us and a reason why we practice these things.

Would not this kind of study be more profitable than the study of those topics that aim to make people better merely by adding virtues and lopping off vices? Would it not be better to aim all of our Bible study at regeneration rather than at the lopping off of vices and adding virtues?

Get men and women to realize the price of their redemption and it will not be necessary to be continually exhorting them not to bestow their love upon the world. Get the Christian people to realize that their only mission in this world is to save souls and they will not have to be urged and coaxed to give money to the Christian cause and then respond with only a few cents and dimes. Let a man be filled with the Holy Spirit and it will not be necessary to preach to him about Christian courage. Let our young people know *why* they are baptized, the *object* of laying on of hands, the *meaning* of the bread and wine and the Lord's Supper, *why* we wash one another's feet and anoint the sick with oil, and they will not be absent from the communion table. They will not neglect these means of grace when once they know their value.

Another question that presents itself to every one interested in the Young People's Society is, "How shall we study the Bible in our meetings?"

In answer to this question I will take space to make but one suggestion. Let the manner of procedure be varied. Do not let the program take the same form time after time. It is easy to make ruts and when once made it is hard to get out of them. So let us not use the same form of program twice in succession. Experience has taught the Young People's Societies that when the same plan is followed time after time, interest flags, and the longer one kind of meeting is followed the harder it is to change. We can save the society the unnecessary task of getting out of ruts by keeping out of them.

Let the meetings be varied and whatever plan is followed keep the Bible foremost, ever remembering that it is the word of His grace which is able to build us up and give us an inheritance among them which are

sanctified. It is our rule of faith and practice, the power of God into salvation.

God's Thank You

Exchange.

A kind act is never lost, tho the "Cousin Jack" or other person for whom we do it may not thank us. The doer always receives a reward, as this little story illustrates:

Little Jack was a four-year-old, and a great pet of mine, with yellow curls and blue eyes, and he had sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. I was working in my room when a very tired little boy came up to me.

"Jackie, what have you been doing?" I asked.

The tears came into his eyes, and his lips quivered and for a moment he did not speak. Then he said:

"I've been kind to Cousin Jack; I worked dreffly hard for him, and he never said 'Thank you,' to me."

Poor little Jackie! I felt sorry for him. It was hard lines not to have a word of thanks after all his hard work. But that night, when I put him in his little cot, he said to me:

"Auntie, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Jack thanked you?"

"No, he hasn't; but inside of me I have a good feeling. It always comes when I have been kind to any one; and, do you know, I've found out what it is?"

"What is it, darling?" I asked.

And throwing his arms around my neck, he whispered:

"It's God's 'Thank you!'"

The Christian Life

PRAYER MEETING TOPICS

THE PARABLES—"THE TWO DEBTORS."

I. *The Parable*.—Luke 7: 36-50.

1. An answer to the thoughts of the Pharisee.

2. "Creditor" is God. "Five hundred pence," equals \$75. Fifty pence," equals \$7.50. "The debt" of each is the guilt of sin felt by each. Of course Simon's debt was as great as the woman's, only he did not feel the guilt as she did.

3. Her little courtesies showed (1) her humility, (2) her desire of Jesus' love. Simon's lack of the common courtesies of life showed his pride of heart and his lack of desire of Jesus' love.

II. *Teachings*.

a. Jesus does not care for our attentions unless we love him and believe him. Heb. 11: 6.

b. Jesus loves to be honored in the common courtesies of life. v. 44. Matt. 25: 40.

c. Jesus never repels a sinner, no matter